

merit), like rays (of light),¹ refresh the scanty woods (with rain).²

12. Offer adoration to the valiant, powerful, swift-moving (company of the MARUTS), as the herdsman (drives his) herd to their stall: may that (company) appropriate to its own body the praises of the pious worshipper, as the firmament (is studded) with stars.

13. May we be happy in a home, in riches, in person, in children, bestowed upon us by thee, VISHNU, who with three (steps) made the terrestrial regions for MANU when harrassed (by the *Asuras*).

14. May AnirBUDHNTA³ (propitiated) by (our) hymns, and PABVATA* and SAYITRI give us food with water: may the bountiful (gods supply us), in addition, with vegetable (grains) *f* and may the all-wise

¹ *Naksha-nto angirasicat* the scholiast renders *angirasak*, *g&** *manasfilarasmayak*, rays endowed with motions: *te yctfhd* *figh-* *ram nabhastalttm vyapnuvanti tad vat*, as they spread quickly through the sky, so (do the winds): or if *angiras* retain its more usual signification of *JRiski* or *Rishis*, so named, then the pro. perty of rapid movement is assigned to them, *yad vd Itishaya** *tad vart-chhiffhragdminah*.

⁹ *AchUram chid hi jintatha* : *chit ram* is said to mean a place thick with shrubs and trees : with the negative prefix it implies the contrary, a place with little timber: the *Maruts* ere solicited to satisfy such a place, with rain understood.

* *Budhna* is explained *antarihsha*, firmament, and *budtinya* "is, what or who is there born: *ahi* is interpreted he who goes, that is, in the sky, but the etymology is not satisfactory.

⁴ The commentator is rather at a loss to explain *Paroata* : it may mean, he says, the filler, *purayitri*, or the wielder of the thunderbolt, *parvavad-vajram, tadoan*; or enemy of the mountain, *girth salru*; in either sense it is obviously *Indra*.

⁵ *Tad othadbtbhir-dbhii oshadhayas*
tilamdshddayah, the
vegetables are sesamum, pulse, and the like.